

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME I.

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PAUL SEYMOUR,
Proprietor.

COMMUNICATIONS.

Distinguishing Traits of the Mosaic Law of Servitude.—No. 4.

The servant had the same religious privileges, and instructions as his master, and was thus regarded and treated as a man, and in all respects a man, an individual being, and not as a piece of property.

Read carefully the enactments on this subject in Deut. 29: 10-13, and 30: 10-13. With these enactments compare the statutes already quoted in a previous number, requiring the servant to be present at all the great festivals, and the passage from the Jewish lawyer, Maimonides. Compare, also, texts like the following, which are of frequent occurrence in the Mosaic code. Also, thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. Exod. 23: 9. Ye shall have one manner of law, as well for the stranger as for one of your own country: for I am the Lord your God. Lev. 24: 22. The Hebrews had been both strangers and slaves in the land of Egypt, they had been grievously oppressed; and their wise and humane legislator frequently reminds them of their former sufferings to excite their tender sympathies towards those who were in like circumstances among themselves. The term stranger is often used synonymously with that of bondman; and strangers and bondmen were to be the objects of peculiar regard, especially in respect to the enjoyment of religious privileges. Compare the law of the Sabbath, Exod. 20: 10. The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gate.

6. Full provision was made to secure the escape of a servant from an unjust and cruel master.

Thou shalt not deliver unto his master the servant that is escaped from his master unto thee; he shall dwell with thee, even among you in that place which he shall choose in one of thy gates, where it liketh him best, thou shalt not oppress him. Deut. 23: 15, 16.

There is nothing in the context to modify or limit in any way the meaning of this statute. It stands entirely disconnected with what precedes and with what follows, and must, therefore, be understood according to the full import of the terms in which it is written. It does not, indeed, prohibit the master retaining his own servant if he can; but it does positively forbid any one helping him to do it. It gives the servant the same chance to escape that was granted to the homicide by laws pertaining to the cities of refuge, in Num. 35.

There is no injustice done by this law understood in its fullest sense. A worthy servant, treated according to the principle of the Mosaic code, would never desert a worthy master—a worthy master would never desire to be afflicted with a worthless servant—and a worthless master has no business with a servant of any kind. We have already seen how easy the Mosaic code designedly made it to deprive a worthless master of all his servants. The statute, understood in its fullest sense, is in exact accordance with the whole spirit and design of the Mosaic law of servitude—which was to limit and modify and civilize the slavery actually existing, that it should become a system of voluntary labor, sustained by the mutual advantage of both master and servant, and that the master might have neither motive nor power to oppress the servant, and that the servant might have no strong temptation to defraud the master. This was the point which was reached at last, and towards all this the statutes tended.

The assumption that this statute, expressed in the most unlimited and equivocal terms, applies only to slaves escaping from other nations, is wholly gratuitous, entirely contrary to all the principles of legal interpretation, and directly at variance with the entire spirit of the Mosaic code. It is a positive statute, and a statute must be strictly interpreted. It is expressed in terms the most universal, and there is nothing in the context to limit in the least degree the meaning of the terms; and there is no other statute in the whole Mosaic code inconsistent with this understanding of it. On every principle of interpretation, we are obliged as honest men, to receive the statute in its literal sense.

But says an objector: "This would abolish the whole system of servitude, which it was one object of the Mosaic code to maintain and regulate; and it is absurd to interpret one statute in contradistinction to the whole system." I grant that the statute thus understood would in time break up the whole system of involuntary, compulsory servitude—and this, I affirm, is the very thing which Moses intended to do, the very thing which as matter of fact, he actually accomplished. This and nothing else was the very purpose of the whole Mosaic law of servitude, as must be manifest to any fair-minded man who examines it closely; and this purpose in point of fact it did most effectually accomplish. Is it any objection to the plan, liberal, obvious interpretation of this passage, that such an interpretation makes it accomplish the very thing that the whole code to which it belongs was intended to accomplish, and which it actually did accomplish in the Hebrew nation? I think not.

C. E. S.

African Colonization, No. 6.

The removal of slavery from our country has always been connected with the aggregate amount of the slaves, and their annual increase. With these calculations in the mind, it has been judged impracticable to get rid of it by colonization. But this is not the best way to view it to know whether it is possible to get rid of it. Virginia has been sending away her slaves to other slave States, until she has not only removed the annual increase of what was her capital, but she has reduced her capital by several thousands. It has been done by taking away those who were producers.

In our last number we laid down figures in order to find the capital to be removed, so that the whole slave population could be taken from the United States. In our present number we will follow the same method to show that the whole black population now in the State of Kentucky, can be taken away.

1st. The removal of the free blacks.—There are 8,000 of this class in the State, of this number 1,500 are males, and 1,520 are females between 16 and 45. Take first, those who are married, with their children; after such are removed, then remove the unmarried. Say that each family will average four children. This would give six to each family. Draw for 100 families, which would give for emigration 600 souls. It would take two ships—or one ship making two voyages, allowing 300 souls to the ship, to take this number. Add five to twelve per cent. to this 100 families for the annual emigration. When the married will not make up the number to emigrate, draw from the unmarried. In a few years there would be none of the 8,000 in the State, but those who are too old to go, and would, in a few years, be in their graves. Or take those who are between 21 and 24, males and females. Of this class we have 2,200 to remove. The whole could be taken in one year, or the reader may divide them off to go in as many years as he pleases. It is seen they can be taken away without difficulty. As to the expense of removing them, it can be met by the State making an appropriation of \$5,000 a year, so long as it shall be necessary to remove those who are to go. If the reader judges there are some of the free blacks that ought not to be removed because of their unsuitableness, as criminals, then we decrease the number to go, and the expense to take the whole away.

2d. The removal of slavery from Kentucky. We will give three plans to do it. 1st plan. The increase shall be taken away. Let a law be passed that all born in, and after, the year 1850, shall be free born; but subject to the owner of the mother, until 20 years old. When 20, such shall be hired out by the County Court for two years, to raise funds to pay the passage to Liberia, and give an outfit. We will take the Second Auditor's reports since 1840 as our guide, to find the annual increase of the slaves in Kentucky, that we may see how many would have to be taken away each year to effect the object.

In 1840 there were 166,817 slaves.
" 1841 " 168,853 "
" 1842 " 170,254 "
" 1843 " 176,107 "
" 1844 " 178,837 "
" 1845 " 183,742 "
" 1846 " 185,582 "

This table shows that the slaves increased as follows, from—
1840 to 1841, " 2,036
1841 to 1842, " 1,401
1842 to 1843, " 5,853
1843 to 1844, " 2,730
1844 to 1845, " 4,905
1845 to 1846, " 1,840

But we have another table by which we can learn what is the annual number under 16 years of age in the State for these years—

In 1840 under 16 years, 91,386 slaves.
" 1841 " 92,844 "
" 1842 " 92,844 "
" 1843 " 96,107 "
" 1844 " 96,297 "
" 1845 " 99,958 "
" 1846 " 99,904 "

Another table shows us the annual increase under 16 years of age: from
1840 to 1841 inc. under 16 y's. 1,458 slaves
1841 to 1842 " " 6,000 "
1842 to 1843 " " 3,263 "
1843 to 1844 " " 190 "
1844 to 1845 " " 3,661 "
1845 to 1846 decrease was 54 "

Two methods may be adopted to take emigrants under this plan. 1. Take the whole increase as given in the second table of the slaves. 2. Take the increase as given in the last table, that shows how many are yearly added to the class under 16 years. Let us take the highest increase in any of the six years given; say the increase of 1843 will be the increase of 1850, viz: 5,853; or the greatest increase under 16 years, which was in 1845, viz: 3,661 as the increase of 1850. None shall die of either number, nor be incapable by disease, or vice, from emigrating at the time specified. Nor shall any female slaves who are capable of bearing children, be taken from the State. It will be seen that the whole of either number from either table can be taken away in the year they are to go, viz: 1852. If any of this class should have children, they are to go with the mother. In a few years, the number to be taken is materially lessened; and then it will grow smaller and smaller, until none are found in the State, as slaves, who are under 50 years old. And they would be few in number. If you, on the other hand, allow for removal of adult slaves, male and female, before the law goes into effect, then you lessen the number to be taken away on this plan. It is to be noticed by this plan, ties are recognized by each year's emigration in Liberia. And those broken in the State are attended with this reflection, or the part of those who stay, and who go; liberty, self-government, and avails of self-labor, are to be had for self and all coming posterity. Is the breaking of bonds here, worse than the enjoyment of civil, social, moral and political bonds in Liberia? What white man will say, the latter is a greater evil than slavery to those who go to Liberia?

2d plan. The removal of those between 20 and 43. We will refer to the same reports to learn how the slaves, over 16 years old, have increased in the State.

In 1840, slaves over 16, were 75,431
" 1841 " " 76,009
" 1842 " " 77,410
" 1843 " " 80,000
" 1844 " " 82,540
" 1845 " " 82,784
" 1846 " " 85,678

From this table we learn that the increase of the slaves over 16 years from
1840 to 1841, " was 578
1841 to 1842, " " 1,401
1842 to 1843, " " 2,590
1843 to 1844, " " 2,540
1844 to 1845, " " 1,244
1845 to 1846, " " 1,894

We will take the number over 16 years in the year 1846, as our basis for the benefit of the argument, as the number in 1850, when a law to that effect shall go into operation, to remove those included in this plan. In the census of 1840, there were in round numbers, 16,000 between 36 and 55. There were 5,000 over 55 and upwards. Halve the 16,000 to get those under 45—which is 8,000. Add this 8,000, to 5,000; which makes 13,000, over 45 years old in the State. Deduct this number from 85,678, those over 16 in the State, and we have 72,678, between 20 and 43, to be removed. This is sufficiently near to show our plan. Take from this capital 2,000 adults, those who are married, and let their children, under five years old, go with them. Add five per cent. annually to the capital that were the preceding year; and in thirty years who would be in slavery to tell about the times past? The second table shows what is the increase, as matters now stand, over 16 years of age, that would be added to the capital. We assume in this plan, the same as in the first plan, as to death—incapability of emigrating, and no removals of slaves to other slave States. Four ships, making each two voyages, will take the whole emigration for a year. This plan takes from the capital to place it at interest in Liberia, and the interest that is taken under five years old, becomes capital to have its interest in Liberia, instead of Kentucky.

In making the draft, the number to emigrate shall be drawn, say in 1850—1000 husbands, and 1000 wives, from the whole number between 20 and 43. They are hired out by the County Court for two years to pay expense of removal, &c. In 1852 they leave for Liberia. In 1851 the draft is made from the same ages to be hired out for the same purpose. They will leave in 1853. And so on. When the married are not sufficient to make up the number to go, then let the unmarried be selected. In no case shall an owner be required to let more than one go, male or female, until all the owners have had one taken from them, between the ages given, viz: 20 and 43. Thus the removal falls equally on all. In case an owner owns the husband of the wife that is drawn to go, then let a man unmarried of equal value be drawn from another owner, and the husband be given up to go, with the wife; and the single man become the property of the man that has sent husband and wife. But this would be a rare case.

3d plan. The removal of those between 20 and 25, male and female. All born in 1850, and afterwards, in the State, shall be free born. At 20 they shall be hired out for six years by the County Court, without those who owned the mother wished to keep if it did; what we are to infer from the fact? That slavery does not check the growth of States? No; but on the contrary, that it checks their growth in various ways; partly by repelling emigrants who would come from the free States and from foreign countries—which it does, and partly by driving out free laborers from the slave States into the free States—which it does, also.

But this general comparison between the two classes of States, does not truly measure the effect of slavery in checking the growth and prosperity of States; because, in the first place, it takes in the new thinly populated slave States, where slave labor operates on new soils of the best quality, which has not had time to do its work of impoverishment and desolation; and because, in the second place, it takes in some States, both old and new, in which the slaves are comparatively few, and a predominance of free labor counteracts the destructive tendencies of slavery. Such are the old State of Maryland and the new State of Missouri; besides others as Kentucky and Tennessee; in which slavery, though deeply injurious, is itself held in check by a free laboring population.

We will therefore take the old free States, and compare them with the old slave States of Virginia, the Carolinas and Georgia, in which slave labor predominates.

New England and the middle States of New York, New Jersey and Pennsylvania, contained in 1790, 1,968,000 inhabitants, and in 1840, 6,760,000; having gained, in this period, 243 per cent.

The four old slave States had in 1790, a population of 1,473,000; and in 1840, of 3,379,000, having gained in the same period, 122 per cent., just about half as much in proportion, as the free States. They ought to have gained about twice as much; for they had at first only seven inhabitants to the square mile, when the free States not only had upwards of twelve, but on the whole much inferior advantages of soil and climate. Even cold, barren New England, grew in population at a faster rate than these old slave States.

About half the territory of these old slave States is new country, and has comparatively few slaves. On this part the increase of population has chiefly taken place. On the old slave-labor low-lands, a singular phenomenon has appeared: there, within the bounds of these rapidly growing United States,—yes, there, over wide regions, long at a stand; yes, over wide regions, especially in Virginia, it has declined, and a new wilderness is gaining upon the cultivated land! What has done this work of desolation? Not war, nor pestilence; not oppression of rulers, civil or ecclesiastical; but slavery, a curse more destructive in its effects than any of them. It was hard to bid, in old kingdom-ridden, priest-ridden, over-taxed, Europe, so large a country, where within twenty years past, such a growing poverty and desolation have appeared.

It is in the last period of ten years, from 1830 to 1840, that this consuming plague of slavery has shown its worst effects in the old Southern States. Including the increase in their newly settled, and western counties, they gained in population only seven and a half per cent; while cold, barren, thickly peopled, New England gained 15, and the old middle States 26 per cent. East Virginia actually fell off 26,000 in population; and with the exception of Richmond and one or two other towns, her population continues to decline. Old Virginia was the first to sow this land of ours with slavery; she is also the first to reap the full harvest of desolation. Her low-land neighbors of Maryland and the Carolinas, were far behind at the ingathering of desolation. Most

sufferers by the law of gradual emancipation with removal, let the tax on slave property be taken off, and the amount be raised on property owned alike by the slaveholder and the non-slaveholder. Either of the plans can remove slavery from the State, and no burden fall upon owner, slave, or State.

A COLONIZATIONIST.

ADDRESS

To the people of West Virginia; showing that slavery is injurious to the public welfare, and that it may be gradually abolished, without detriment to their rights and interests of slaveholders; by HENRY RUFFNER, D. D., Lexington, Va.

1. The progress of population in the free States and in the slaveholding States. It has so happened that, from the beginning, these two classes of States have been nearly equal in number and in natural advantages; only the slaveholding States have always had the larger share of territory, with a soil and climate peculiarly adapted to the richest products of Agriculture.

At the first census in the year 1790, these two classes of States were about equal in population: the free States had 1,968,000 inhabitants, and the slave States 1,961,000; so that they started even in the race of population; for the superior extent of the slave States gave them an advantage in the race, far more equivalent to their small inferiority of numbers.

Twenty years later, it was found that the free States had gained 376,000 inhabitants more than the slave States, though Louisiana with her population, had in the meantime been added to the latter.

The free States continued to run ahead, gaining more and more on the slave States at each successive census, up to the last in 1840, when they had a population of 9,729,000, against 7,320,000 in the slave States.

This result is more surprising when we consider that in 1790, the slave States had a territory embracing 220,000 square miles, against 160,000 square miles in the free States; and that as new States and Territories were added to the old, the class of slave States still gained in Territory, as the continued to fall behind in population.

In 1840, the slaveholding Territory, actually inhabited, contained an area of 580,000 square miles, at least; while the inhabited free Territory, contained about 360,000 square miles. The slave country was therefore less than half as thickly peopled as the free country.

Some advocates of slavery apologize for this result, by ascribing it to foreign emigration, which, they say, goes almost wholly to the free States. We deny that it goes, almost wholly to the free States; but if it did, what are we to infer from the fact? That slavery does not check the growth of States? No; but on the contrary, that it checks their growth in various ways; partly by repelling emigrants who would come from the free States and from foreign countries—which it does, and partly by driving out free laborers from the slave States into the free States—which it does, also.

We have now seen how slavery, when in full operation, first checks, and then stops, the growth of population; and finally turns it into a decline. We have seen also that slavery, when in partial operation, or mixed with a larger proportion of free labor hangs like a dead weight upon a country, and makes it drag heavily onwards in the march of population.

Increase of population depends upon increase in the means of living. Wherever the three great branches of productive industry, Agriculture, Manufactures and Commerce, or any of them, continue to yield increasing products, the population will increase at the same rate; because then industry produces a surplus beyond the present wants of the people, and more families can be supported. This is the general rule. The only exceptions to it are partial, and temporary in their occurrence. Population may increase to a small degree, while the yearly products of industry are stationary; but then it can be, only by allowing to each individual a reduced share of products.

In this case poverty and misery increase with the population, and must soon stop its progress. In this country, where emigration to new territories is so easy, the people are sure to relieve themselves by emigration, whenever the means of living begin to fail in their native place. Without some pressure of this sort, attachment to their native land is ordinarily sufficient to prevent men from emigrating. Some may emigrate without any feeling of necessity; but as many, if not more, will not emigrate, until want pinches them sorely.

We may lay it down as a general rule, therefore, that the quantity of emigration from a State is a pretty accurate index of its comparative prosperity. If few leave it, we may justly infer that its industry is thriving—sufficiently so to support the natural increase of its population, and to make nearly all contented at home. But if a large and perpetual stream of emigrants is pouring out of the country, it is a sure sign of distress; either that the country has no more natural resources from which industry may draw increasing products—or that the people are deficient in enterprise and skill to improve the resources of their country.

Let us apply this rule to Virginia, and how will she appear? We take it for granted, that the people of Virginia multiply as fast, naturally, as the people of other States—that is, at the rate of thirty-three and a third per cent in ten years; so that if none emigrated, the number would be increased by one third in that period of time.

Compare this natural increase with the census returns, and it appears that in the ten years from 1830 to 1840, Virginia lost by emigration no fewer than 375,000 of her people, of whom East Virginia lost 304,000 and West Virginia 71,000. At this rate Virginia supplies the West every ten years with a population equal in number to the population of the State of Mississippi in 1840!

Some Virginia politicians proudly—yes, proudly—fellow-citizens—call our old Commonwealth, "The mother of States!" These enlightened patriots might pay her a still higher compliment, by calling her "The Grandmother of States." For our part, we are grieved and mortified, to think of the

lean and haggard condition of our venerable mother. Her black children have sucked her so dry, that now, for a long time past, she has not milk enough for her offspring, either black or white.

But, seriously, fellow-citizens, we esteem it a sad, a humiliating, fact, which should penetrate the heart of every Virginian, that from the year 1790 to this time, Virginia has lost more people by emigration, than all the old free States together. Up to 1840, when the last census was taken, she had lost more by nearly 300,000. She has sent, or we should rather say, she has driven from her soil—at least one third of all the emigrants, who have gone from the old States to the new. More than another third have gone from the other old slave States. Many of these multitudes, who have left the slave States, have shunned the regions of slavery, and settled in the free countries of the West. These were generally industrious and enterprising white men, who found by experience, that a country of slaves was not the country for them. It is a truth, a certain truth, that slavery drives free laborers—farmers, mechanics, and all, and some of the best of them too—out of the country, and fills their places with negroes.

RELIGIOUS INTELLIGENCE.

INFLUENCE OF CHRISTIANITY.—The Sandwich Islands, which 30 years ago were in a state of utterly savage ignorance, poverty, and wretchedness, are now, through the efforts of missionaries, becoming very important to commerce, as well as intelligent, virtuous, peaceful, and happy. They may properly be called the West Indies of the Pacific, distant from our coast 2160 miles. They are very fertile, producing sugar-cane of better quality than any other part of the world. The population now numbers 108,000; imports \$475,000; exports \$416,000.

The Feejee Islands furnish another striking illustration of the civilizing and transforming power of Christianity over the characters of the most degraded savages. Even these ferocious cannibals have been tamed by its influence, and become peaceful and industrious. The Missionary Herald contains a communication from Rev. Mr. Watford, of the English Wesleyan Mission in these islands, in which he says: "We do not, and we cannot tell you what we have of Feejeean cruelty and crime. You have heard much, but, after all, you have not been told one half. There have been great monsters in Feejee. Yet amidst all the darkness, the cruelty, the cannibalism, by which we are surrounded, our hearts are cheered by the conversion of souls to the Lord; and it is a pleasing and cheering fact, that those who formerly were the worst of the Feejeans, have been among the first to embrace the gospel of Christ." Another Missionary at the same place says: "Our societies have increased in number about two hundred during the year; but among the numbers given but a poor idea of the extent of the good work. Those who have had a name to live have been quickened; and, indeed, all have partaken more or less of the blessed boon of saving grace. Society had but very lately abandoned heathenism; yet their knowledge of the gospel, and the propriety with which they expressed themselves in prayer, would have led credit to a person who had been born and educated in a Christian country."

MISSIONARIES IN CHINA.—Dr. Devan, of the Baptist mission in China, has published for November, some interesting facts in relation to the longevity of missionaries in China, and other particulars. From the commencement of the mission to February, 1847, twenty-six female missionaries have died, the average duration of their missionary life being four years four months. Of male missionaries thirteen; average term of service, seven years and six months. Of the sixty-three missionaries in China—thirty-nine male and twenty-four female—the average missionary service to the above date, was, of males, five years and six months; and of females, three years and three months. Of nearly one third of the twenty-six female missionaries who have died, the cause of disease was dysentery.

PREBTERIAN MISSIONS.—The Missionary Chronicle for November, has given the Greek mission is prospering; 51 children had been in the school, of whom 37 were natives. An English vessel had spoken the Orion, in which were Rev. J. M. Jamieson and his party, all well. The death of Rev. N. M. Owen, brother of Rev. Joseph Owen, and accepted Missionary on the Board, is announced. The disease was hemorrhage of the lungs.

ECCLÉSIASTICAL.—Mr. Jeremiah Taylor, late of the New Haven Theol. Seminary, graduated pastor of the Congregational church in Wenham, on Wednesday last. Three brothers assisted in the ordination services. Oliver A. Taylor, of Manchester, Rev. Rufus Taylor, of Sturtevant, N. J., and Rev. Timothy Taylor, of Slatersville, R. I. The entire family of brothers are now pastors of the church.—Boston Traveller.

ENGLISH BAPTIST MISSIONS.—The total number of members added to the churches during the past year is 1,207, the total number of members in all the churches, including Jamaica, being 53,463. There are also 249 stations and outstations, 323 agents, not including Jamaica. The total number of day-schools is 1,517. Of children taught in day-schools, 8,636, and of children taught in Sabbath schools, 12,421.

THE BAPTIST GENERAL ASSOCIATION for the State of Kentucky, says the Mayfield Eagle, which convened in that city on Thursday, 11th ult., brought its sessions to a close on Saturday night, the 16th ult. The meeting was interesting and harmonious throughout; business of considerable importance to the denomination in the State was happily terminated.

NATIVE MISSIONS IN INDIA.—It is stated that the missionaries of the American Baptist Board, have at this time under their charge sixteen or eighteen native youths, in Northern India, in different stages of preparation for the gospel ministry. This is an important work. The rearing of a native ministry is the main hope of the better world.

BAPTIST MISSIONARIES IN EASTERN ASIA.—Of the missionaries employed in Eastern Asia by the A. B. M. Union, the average service of thirty-five men has been nine years and eight months; and forty-eight women, seven years and six months nearly.

Rev. Caleb E. Baldwin and wife, of Bloomfield, New Jersey, Rev. S. Cummings and wife, of N. H., and Rev. W. L. Richards, of Brooklyn, missionaries to China, have embarked for Canton from Philadelphia.

EMERATION OF MISSIONARIES.—Sailed in the ship Cato from Boston for Calcutta, Rev. Messrs. Stoddard and Thayer, with their wives. Rev. A. Smith, Rev. Mr. Brayton and Rev. Mr. Moore and wife for the Shoo Kanee; Rev. Mr. Summons for Burmah.

THANKSGIVING.—It appears that thirteen of the United States have appointed the 28th of November, as a day of Thanksgiving; viz: Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, Kentucky, Missouri, Indiana, Michigan, and Florida.

GERMAN REFORMED CHURCH.—The General Synod of this denomination, appointed a Delegation of three ministers and two elders, to take part in the deliberations proposed by the General Assembly, in reference to a closer union between the two bodies.

CONSECRATION OF REV. DR. BURGESS.—The consecration of Rev. Dr. Burgess, as Bishop of the diocese of Maine, took place at Christ Church in Hartford on Sunday, Oct. 31st, and was witnessed by a very large congregation.

DEATH OF A MISSIONARY.—The Rev. Samuel Cornelius Crompton, Missionary of the Foreign Board of the Southern Baptist Church, died at Canton, 7th July, after an illness of ten days.

A NEW CATHOLIC CHURCH.—The Catholics of Nashville, Tenn., dedicated a new Catholic Church in that city on Sunday, the 31st Oct.

REV. S. COREY, of the Cumberland Presbyterian church, is Chaplain to Col. Hays' regiment from Texas.

THE CHURCH OF SAINT SOPHIA, at Constantinople.—This church, which in the year 1453, was converted into a mosque, and which is the oldest Christian temple in existence, (having been built by Justinian) is at present undergoing, by order of the Sultan, a complete restoration under the direction of M. Fossati, an architect to whom his highness has entrusted this important operation. The work has been already begun by taking off the bed of plaster which cover the superb mosaics with which the walls of Saint Sophia are decorated, and these monuments, not less remarkable in relation to art, than in a historical point of view, will be carefully repaired. The grand Signor has visited the work at St. Sophia, and expressed his satisfaction to M. Fossati.

A TURKISH SCIENTIFIC EXPEDITION.—A novelty in sooth has departed from Constantinople to explore the Taurus and Meopotamia, for all sorts of information, antiquarian and philosophical. At the head of the Turks who compose it, is Herr Schwarzenbach, a learned German.

NEW ORDER OF NOBILITY.—The King of Prussia has created an agricultural order of nobility, to be conferred upon such as distinguish themselves by their efforts to improve the art of husbandry.

LITERARY EXAMINER.

OLD-AUTUMN.

I saw old Autumn in the misty morn
Stand shadowless like silence, listening
To silence, for no lonely bird would sing
Into his hollow ear from wood or fern.
Nor lowly breeze nor solitary thrush
Shaking his languid locks all dewy bright
With tangled coronet that fell by night,
Pearling his coronet with golden care.
Where are the days of Summer?—With the
sun,
Opening the dusky eyelids of the South,
Till shade and silence wake up as one,
And morning slugs up with a warm odorous
mouth.
Where are the merry birds? Away, away,
On panting wings through the inclement skies,
Left east should prey
Undazzled at noon-day,
And tear with horny beak their lustrous eyes.
Where are the blossoms of Summer?—In the West,
Blushing their last to the last sunny hours,
Where the mild Eve of Sudden Night is prest
Like tearful Proserpine, snatched from her
flowers.
To a most gloomy breast.
Where is the pride of summer—the green prime?
The many, many leaves all twinkling? Three
On the mossed elm; three on the naked line
Trembling—and one upon the old oak tree.
Where is the Dryad's immortality?
Gone into mournful cyprus and dark yew,
Or wearing the long gloomy winter through
In the smooth holly's green eternity.
The squirrel gloms on his accomplished hoard,
The ants have brimmed their garners with ripe
grain,
And honey-bees have stored
The sweets of Summer in their luscious cells;
The swallows all have winged across the
main;
But here the Autumn melancholy dwells,
And sighs her tearful spells
Amongst the sunless shadows of the plain,
Alone, alone,
Upon a mossy stone,
She sits and reckons up the dead and gone.
With the last leaves for a love rosary,
Whilst all the withered world looks drearily,
Like a dim picture of the drowsed past,
In the hushed mind's mysterious far away,
Doubtful what ghostly thing will steal the last
Into that distance, gray upon the gray.
O, go and sit with her, and be o'erwhelmed
Under the languid downfall of her hair;
She wears a coronal of flowers faded
Upon her forehead, and her face of care—
There is enough of withered where
To make her bower—and enough of gloom;
There is enough of sorrow to invite,
If only for the rose that died in the doom,
Is Beauty?—she that with the living bloom
Of conscious cheeks most beautifies the light—
There is enough of sorrow, and quite
Enough of bitter fruits the earth doth bear—
Enough of chilly droppings for her brow;
Enough of fear and shadowy despair,
To frame her cloudy prison for the soul!

The Three Voices.

What saith the past to thee? Weep!
Truth is departed:
Beauty hath died like the dream of a sleep,
Love is faint-hearted,
Tribes of scenes, and fondly unreal,
Scare from our spirits God's holy ideal—
So, as a funeral-bell, slow and deep,
So tolls the past to thee! Weep!
How speaks the present hour? Act!
Walk, upward glancing;
So shall thy footsteps in glory be tracked,
Slow, but at last reaching
Scorn not the smallness of daily endeavor;
Let the great meaning enable it ever;
Drop not o'er efforts expended in vain;
Work, as believing labor is gain.
What doth the future say? Hope!
Turn thy face sunward!
Look where the light shines the far-riest slope;
Day comes onward,
Watch! Though so long be twilight delaying
Let the first sunbeam arise on thee praying;
Fear not for greater is God by thy side;
Than armies of Satan against thee laid!

The Living and the Dead.

From Sharpe's Magazine.
I will notice a few instances of the strange
picturesque superstitions with which the poor
Irishman, in happier times, loved to encircle
the memory of his dead.
On a fine day in autumn, about two
years since, as a friend of mine who resides
in a wild district of the south, was walking
on the road near his house, he overtook a
countryman returning from the next mar-
ket-town. He was a stout, middle-aged
man, tolerably well dressed, and evidently
belonging to the class of small farmers.—
After the customary salutations, (in no
country do strangers, meeting casually on
the road, greet each other more cordially
than in Ireland.) Mr. — entered into
conversation with him, as they walked along
together.
"This is a fine day for the country, your
honor, thanks be to God for it."
"It is indeed," replied Mr. —, "and
pleasant weather for walking. Have you
far to go?"
"Why, middling, sir; my little place is
about five miles off, up at Gurthunowen."
"I suppose you are at M.—this morn-
ing?"
"I was, then, sir, just doing a trifle of
business at the market; for *herself* was n't
able to go in to-day, and I had to sell some
fresh eggs and young chickens for her."
"You seem to have been purchasing also,"
said Mr. —, looking at a large brown
paper parcel, which he carried under his
arm.
The man's countenance changed. "I
was, your honor," he said, in a mournful
voice. "After two years' saving, 'tis only
now I was able to buy the makings of a
cloak for my little girl."
As he spoke, he opened the parcel, and
displayed its contents, a piece of fine blue
cloth.
"That will make a very nice cloak in-
deed," said my friend, smiling. "Your
daughter will outshine all her neighbors
next Sunday at mass."
"It cost two guineas, sir; and though I'm
a poor man, 'tis no more I'd think of that
than of the mud under my feet, if it would
bring ease or comfort to the soul of my dar-
ling. Ah, *ma colleen bawn*!" he cried,
clasping his hands in sudden agony, "the
fifteen years you were left to me ran by as
quick as the winter streams down the side
of Coon Rhee, and as pleasant as if the
warm summer stopped with them always.
But the dark day came at last;—and when
the mother and I saw you stretched before
us, as cold and as white as the snowdrift on
the hill, we thought the life within ourselves
was gone forever! I ax your pardon, sir,
for talking so wild; but indeed there was
few in the whole country like our Nelly.
Even when she was a slip of a child, going
to the school, Father Jerry himself would
stop her every Sunday after the chatechir,
to stroke her fair head, and tell her she
answered the best of them all. Well, after a
while, when the first sun was over, and the
mother and I had time to take some comfort
from the two boys that were left us—it be-
gan to give us sore trouble to think that she
died without a cloak, and that maybe the
crath that we kept all her life tender and
warm, like a pet lamb, might be suffering
now for the want of it. So we set to work,
saving every penny we could scrape togeth-
er, till we'd have enough to buy her a good
one; and though the sorrow and the lone-
someness is hurting our hearts yet, still 'tis
proud the mother and I will be to see it
handsome made, and waiting for her in
the house."

"Surely," said Mr. —, "if your daughter
be, as I hope she is, in heaven, she will not
need a cloak to shelter her there."
"No, sir," replied the man, reverently
touching his hat; "I suppose she won't."
"And in the other place, of dreadful pun-
ishment, it is equally certain that no earthly
garment can avail as a covering."
"True for your honor."
"Well," continued my friend, "you be-
lieve what we deny, that there is a third
place, which you call purgatory; but by
all accounts it is a very hot place—what
could she want of a cloak there?"
"Some of them," replied the father, ear-
nestly, "do be very cold there. In parts of
it, there's a dale of frost, and snow, and
sleet, and hail; and how do I know but my
darling child might be there, thinking hard
thoughts of the father and mother that
wouldn't get a cloak to cover her? Any
way, I'll be made, and left in the house;
herself may take the loss of it to wear at
times; but 'twill be Nelly's cloak, and
ready for her there when she wants it."

"In that case," said Mr. —, "it would
I think, be a good plan if you had it made
large enough to cover both; your daughter's
spirit might then find shelter under it, with-
out depriving your wife of its use."
"That's very true; indeed, sir, I never
thought of that before. Please God, I'll have
it done; and, sure, 'twill comfort the moth-
er's heart, when she's going to mass or to
market, to think she has the spirit of her
colleen bawn along with her underneath the
cloak."
This is the substance of a *bona fide* con-
versation: the firm persuasion entertained
by the poor father that the departed possess
a sort of semi-corporeal existence, is very
general among the peasantry in the remote
districts. Near the towns, of course, such
superstitions have dwindled away, and the
present general diffusion of education thro'
the land will probably tend to banish them
completely from the minds of the rising gen-
eration. Even now, it is often difficult to
draw from the mountaineer a candid con-
fession of his faith in such matters. Does
he suspect that you are quizzing him—and
his perception of the slightest approach to
badinage is quick beyond expression; he im-
mediately either shelters himself under a most
natural appearance of stupid civility, agree-
ing with everything you honor says; or, if
the humor takes him, and that he sees you
are a British tourist, bent on making your-
self thoroughly acquainted with all the
chameleon shades of Irish character during
a three weeks' excursion, he will be likely
to cram you with a series of as improbable
not to say impossible, fictions, as ever graced
the hot-headed peasants perpetrated by an er-
rant and ardent cockney. These, however,
who reside amongst them, and converse with
them skilfully and kindly, without betray-
ing any latent disposition to mock, will of-
ten discover curious corners and recesses of
the Irish mind. Old customs and traditions
also, lingering among the pagan mona-
ments to which they probably owe their ori-
gin, are often, when explained, interesting
alike to the poet and the antiquary. In
later times, the imaginative spirit, which
still dwells amidst our highlands, has given
forn and consistency to many a strange
idea connected with the shade and occupa-
tions of the dead.

I was struck with an instance of this
which fell lately under my own observation,
in the mountain district of the south to
which I have before alluded. A belief is
entertained there, and very generally, I
think, in other places, that the last person
interred in a churchyard is compelled to
draw water for the refreshment of the souls
in purgatory, until he is relieved by a new
comer. When, therefore, it happens that
two funerals are fixed to take place on the
same day, the hurry, the racing the fighting
that occur between the rival parties, each
wanting to secure precedence of interment
for their friend, defy all description. On
such occasions, it will sometimes happen
that the coffins are fractured in the struggle,
and the cold, ghastly faces of their occupants
become exposed, presenting a horrid and re-
proachful contrast to the flushed, angry
countenances that surround them. Some-
times the scene ends in bloodshed, more
frequently the weaker party yield the *pas*,
with a bad grace, indeed, and generally in-
spired with thoughts of peace by the cogent
arguments of the officiating pastor's honest
whip, potent in its office as the tri-
dent of Neptune—pungent in its applica-
tion as the sceptre of Ulysses, when it vic-
ted Thersites' back—seldom fails to quell
a rising tumult.

In the village of I—there is an old
church-yard whose narrow precincts are al-
ready filled with graves; yet, as it lies in
the centre of a large parish, funerals arrive
there very frequently. The grounds of a
friend of mine adjoin it; his flower-garden
is, indeed, divided from it only by two low
fences, and a narrow lane between, so that
the inexpressible mournful tones of the Irish
cry are often heard distinctly there, contrast-
ing painfully with the sweet song of birds,
and all the joyous melodies of summer time.
One day, as Mr. — was standing in his
garden, he saw a long procession appearing
on the brow of the opposite hill. It wound
slowly down a path made through the heath-
ers, and the wild sound of wailing that float-
ed faintly on the breeze, told the reason of
the sad array. As they approached nearer,
the bearers of the coffin quickened their
pace about a run, followed by their com-
pansions; and when they reached the church-
yard, they led towards the churchyard, they
dashed forward with a speed most unsuit-
ed to their solemn errand. The reason was
soon evident. Passing a turn of the road,
in the opposite direction, there appeared
another funeral, approaching with equal ra-
pidity. At the moment that they came in
sight, both parties were about equally near
the goal, and it seemed impossible to tell
which would win the race. A race indeed
it was, for the rival bearers, exchanging a
loud shout of defiance, rushed on as rap-
idly as if no burden rested on their shoulders.
Arrived at Mr. —'s gate, the peo-
ple from the mountain saw that their direct
path lay across his lawn and garden, and
that, by rushing through, they might gain
on the enemy. No sooner thought of than
accomplished. With the most reckless dis-
regard of crushed flowers and trampled
beds, they ran across, thinking not of the
mischiefs they were doing one whom, never-
theless, they all loved and respected. They
gained the churchyard, had to be sur-
mounted, their rivals were there before them.

"'Tis no good for ye, ye mane splen-
pens," shouted the leader of the mountain
party. "'Twas well we licked ye last fair
day, when poor Denis was to the fore—and
why wouldnt we do as much now to save
him from demeaning himself by being wa-
ter-carrier to one of your breed. Hurroo
for the Carrys!"

And, without waiting for his foe's retort,
which was by no means slack or slow in
coming, he brandished his shillelagh, and
followed by his friends, rushed on to the
combat. Furious and deadly would have
been the fray—indeed, at its conclusion,
the candidates for sepulture would scarcely
have been limited to two, but just at the
critical moment, five or six well-armed
"peeples" were seen advancing. The con-
stant who headed them was a shrewd eld-
erly man, thoroughly versed in the character
of the people, and "up" to all their ways.
He did not make any hostile demonstration,
but, interposing boldly between the parties,
"For shame, boys," he said, "for shame,
to be fighting and destroying one another
over the cold corpses of them that deserve
better usage at your hands."
"Mr. Nagle," said the leader of the Cal-
laghans, lowering his brandished cudgel—
a pacific movement which produced a pause
between the combatants on both sides—"I'm
satisfied to have it all to you, for 'tis well
known you're an honest, sensible man;
though, not being of our profession, 'tis n't
reasonable to suppose you'd feel the same as
we do in regard of the other world. How-
ever, you see, we won the race fair; and
I put it to you, now, is it right that them
shingans formin' you should bury their
friends first, and have Thady Callaghan at-
tending the likes of him with water?"

"Hold yer tongue!" exclaimed the war-
like chief of the Carrys; "'tis happy and
proud the best Callaghan that ever handled
a spade ought to be, to put his hands under
the feet of a Carry! Whether or no, we're
here as well as you, and the never a sod
shall be laid this blessed day on Thady Cal-
laghan's grave, till we have our own Denis
handlessly settled."
"Tis folly to talk that way, man, while
every mother's son of us here is able and
willing to fight you—ay, and to take the
conscience well of you, too, and show that
your fists, at the best of times, arn't equal to
your tongues."
"Oh! as to prate and palaver," retorted his
adversary, "'tis easy seen who has the
most of it; but you might as well get *holy*
rather out of a minister's wig as be stand-
ing arguing here with me."

"Whist, boys, whist, with that unsig-
nified talk, said Nagle, "and let me intreat
at wastant into the rights of two sets of Chris-
tians, let alone neighbors, to be fighting
with one another, like wild beasts, over the
bodies of the dead."
Callaghans and Carrys,
you seemed both of you to come up purty
much about the same time. Now, I'd
like to know what's to hinder Father Jer-
ry—I see him coming towards us now,
walking, poor man, as fast as the goat will
let—what's to hinder him, I say, from stand-
ing right between the two graves, and read-
ing the service for both at wastant. Then
you may lower the two corpses into the
ground exactly at the same moment; so that
Sir Isaac Newton himself, that flogged the
world at algebra, couldn't tell which would
have to draw the first pale of water."

This well-timed suggestion seemed to give
general satisfaction. It was immediately
acted upon, to the great joy and relief of
the good Father Jerry, whom repeated at-
tacks of gout had rendered less active than
heretofore in the discharge of that arduous
portion of his pastoral duties which included
promiscuous flagellation. After the simul-
taneous interment of the bodies, all present
dispersed peaceably to their several homes;
perfectly satisfied that, in consequence of
Nagle's ingenious expedient, the purgatorial
labor of water-carrying would be fairly di-
vided between the departed.
Soon afterwards a circumstance occurred in
the same place, somewhat similar to the
above, yet also differing from it. Mr. —
had been very kind and constant in visit-
ing and relieving a poor man who lived at some
distance, and who had long been afflicted
with an incurable disease. His dim eyes
used to brighten, and his thin hands were
clasped together, as with all the fervor of
an Irish heart, and all the eloquence of an
Irish tongue, he was wont to invoke un-
numbered blessings on the head of the visit-
or, who, kneeling beside his straw pallet,
sought to direct his mind towards the things
of the eternal world. At length he died,
and his family were left desolate mourners.
They were poor—miserably so—and could
not afford "a handsome wake;" but, when
the day of interment arrived, the remains of
Daniel Lynch were followed to the grave
by a weeping train of relatives, whose hearts
swelled with sorrow, deeper perhaps and
more sincere than is sometimes found under
crapes and sable drapery. Their number,
however, was few when compared with the
crowds that thronged towards the house of
a rich farmer, who had died on the same
day, and was to be buried at the same hour
as his humble neighbor.

So it happened, that Mr. — was again
in his garden, engaged in the pleasant task
of cultivating his flowers, and watering
them from a clear well, which bubbled up
near the boundary edge. Even that coun-
try, famous for its thousand sparkling
streams—"diamonds encased in a setting
of emeralds," a jeweller might call them,
if a jeweller happened to be taken poetical,
—this spring was distinguished for the sweet-
ness and clearness of its waters. He look-
ed up, as the keening met his ear, and saw
the two parties approaching. They met at
the churchyard gate, and for a moment,
loud sounds of contention and mutual
threatenings of hostility drowned the plain-
tive tones of grief. Mr. — immediately
hastened towards the ground, and when he
arrived there, saw with pleasure that the
weaker party had resolved to yield. Al-
ready the priest's voice was heard reading
the solemn service over the rich man's grave,
while poor Daniel's friends drew moodily
aside, and bent their eyes on his humble
coffin. Mr. — went towards them,
wishing to speak some words of comfort,
but they seemed not to regard him. At
length the widow, clasping her hands, throw-
ing herself on her knees, and raising her stream-
ing eyes towards his face, cried, with a voice
as earnest as though she were begging for
his humble neighbor.

"Ah! Mr. —, 'tis yourself that was
ford of him, he was alive; and sure, now
that he's gone, and has the sore bur-
den laid on him, you won't refuse to let
him go to your well for the water!"

"This sentence was taken down, verbatim,
from the lips of a countryman, a few weeks
since."
TREASON.—John Thelwall had some-
thing very good about him. We were once
sitting in a beautiful recess in the Quantocks,
when I said to him, "citizen John, this is a
fine place to talk treason in!" "Nay! citi-
zen Samuel," replied he, "it is rather a place
to make a man forget that there is any nec-
essity for treason!"—Coleridge.—Table
Talk.

IN ORDER to learn, we must attend; and
in order to profit by what we have learned,
we must think that we reflect. He only
thinks who reflects.—Coleridge.
True honor is to be happy, what the court
of chancery is to common law. —
Jealousy is the fear or apprehension of
superiority; envy our uneasiness under it.

THE BUILDERS.
BY HENRY W. LONGFELLOW.
All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great;
Some with ornaments of rhyme.
Nothing useless is, or low;
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest.
For the structure that we raise,
Time is with materials filled;
One-day and yesterday,
Are the blocks with which we build.
Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.
In the elder days of Art,
Builders wrought with greatest care,
Each minute and unseem part,
For the gods see every where.
Let us do our work as well,
Noted by a feather and a nail;
Make the house where gods may dwell,
Beautiful, entire and clean.
Else our lives are incomplete,
Standing in these walls of Time,
Broken stair-ways, where the feet
Stumble as they seek to climb.
Build to-day, then, strong and sure,
With a firm and ample base;
And according and secure
Shall to-morrow find its place.
Thus alone can we attain
To those towers, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

(From the Literary Gazette.)
BY CHARLES SWAIN.
LITTLE these wild spirits that are crowing,
As if of the sun they had more than their
share,
More boisterous far than a north-wester blowing,
Or sunk in the uttermost depths of despair,
Give us a firm nature that, tranquil and fear-
less,
Some hope 'midst the tide of misfortune can
find;
Nor too sanguine to-day, nor too morrow too
cheerless,
But reason the ruler that governs the mind.
Those weathercock-feelings that ever seem
fated
To change their direction whatever winds
draw;
One moment depressed, in another elated—
As if a feather, now lost by a straw:
Give me the true heart upon which there's re-
liance,
Ere know what the hour's passing humor
may plan;
Ade to about at slight cares, or can bid them
defiance,
And bear the misfortunes, erect, like a man.

THE REED "PROTECTION OF FEMALES."
The progress of a wiser humanity on the
subject of social questions is strikingly
shown in the verdict which juries give in
cases for two classes of injury to women—
for seduction and breach of promise of mar-
riage. In both kinds of actions, juries,
with increasing steadiness of perseverance,
award large damages—large as compared
with what would formerly have been thought
reasonable. The better reason, however,
lies with the present practice; and it is well
to strengthen the practice by upholding the
enlightened juries with approval.

The two kinds of cases do not rest ex-
actly on the same grounds. The require-
ments of equity in the instance of breach
of promise are clear. A promise to marry
is like any other civil bargain, with the
difference that it affects the prospects of a
whole life. Certain injuries cannot be
remedied, and they are often the severest.
No amount of damages could have com-
pensed Julia of Verona for the loss of her
beloved Proteus—pitiful rascal as every
reader of Shakespeare may think him. Dis-
appointment at losing a promised fortune,
though it may be bitter, is scarcely a fit sub-
ject for compensation, inasmuch as the gift
of a fortune is not a thing necessarily im-
plied in marriage. The proper object of
compensation is implied by the nature of
the injury so far as it is the breach of a civil
bargain. When a woman accepts a promise
of marriage she usually waives all other
prospects of settlement in life that may lie
in other quarters—other suitors receive no
encouragement, and the property in her af-
fection is reserved to the promiser. That is
the *quid pro quo*; and it is often a very
large *quid* for a very worthless *quo*. If the
courtship lasts a long time—and in a case
reported this week it lasted for ten years—
the lady consents, on the faith of the bar-
gain, not only to waive opportunities that
she might otherwise have, but probably to
pass without using a single opportunity in
that part of her life when her attractions
are in the fullest flower. Whether the
courtship lasts a long time or a short, she
becomes a deserted woman—a "leavings,"
and obnoxious to that cowardly contempt
which prevails with the common run of
people for all who have been slighted.
Hence, her prospects of settlement else-
where are seriously and obviously damaged.
The endeavor of compensation should be
as nearly as possible to place her in statu
quo. That cannot, of course, actually be
done; but an approximation to equity can
be made. If the promise-breaker is com-
pelled to give her the minimum of income
which as his wife she might have expected,
not only is she secured a fragment of the
bargain which he refuses to fulfill, but by
giving the possession of some little means
the law in a degree restores her attractive-
ness.

"Deserte et multa querenti
Amplexus et opem tulit."
In the case of seduction, the justice of
compensation is not so palpable; but we
think that on inquiry it proves to be quite
as sound. "Volenti non fit injuria" must
be taken with a qualification: willingness
must be accepted as being limited to that
which the willing party really understands.
In cases of seduction there is a remarkable
inversion of natural justice—the worldly
experience of the man usually much ex-
ceeds that of the woman, while the evil
consequences to her are altogether in ex-
cess of any risk which he may run; in the
great majority of cases, the victim is quite
ignorant of what she incurs; the man it is
that knows the consequences, the woman
that endures them. Now, the worse con-
sequences—the degradation, the loss of so-
cial position, and of opportunities for world-
ly advantage—are penalties decreed by the
will of society. Society, therefore, would
be quite right to see that its penalty does
fall on one alone of the offenders, and that
one probably the more innocent; it has a
perfect right to enact, by its juries, that if
the immediate responsibility is to be fasten-
ed on the woman, her accomplice shall be
required to aid her in sustaining the bur-
den.

It is a pity, however, that the law should
come before juries in so confused and im-
perfect a state. The women, the party
injured, has no direct claim for damages;
but they can only be extracted from the sed-
ucer by virtue of a legal fiction, under fa-
vor of which a parent may sue for damages
to compensate the presumed loss of a daugh-
ter's "services." Now that is a question
wholly beside the justice of the case, and it
is only by a kind of stretching of the law
that juries can really attain to a substantial
justice. This they endeavor to do; but the
task of virtually remodelling the law in that

way ought not to be imposed upon them.
The law itself might very equitably pre-
sume that the seducer intended to bear his
due share of the responsibility, and that if
he neglected to do so he had practically
committed a breach of implied contract.
It may be said, we know, that to recog-
nize a direct claim would be a premium
to vice, by removing part of the penalty on
seduction. A saying very partially true,
and very generally false. Exactly as it
mitigated the punishment for one, such a
law would entail responsibility on another;
it would operate as a check on seducers, and
a powerful one—for all deceivers of wo-
men are mean men. The prospect of hav-
ing to pay heavily for their "successes"
would convert many Don Juans into Scipios.
And be it remembered, that in appealing to
the motives of the seducer, the law would
act at once upon the first offender. Such
responsibility, indeed, would do more real
good in any single county than a bill like
Mr. Spooner's is likely to effect all over
the kingdom.—London Spectator.

SPANISH PHYSICIAN.—Most Spaniards
who can afford to have their family or bolster
doctor, the *Medico de Cabecera*, and their
confessor. This pair take care of the bodies
and souls of the whole house, bring them
gossip, share their *puchero*, purse and tobacco.
They rule the husband through the wo-
men and the nursery, nor do they allow their
exclusive privileges to be infringed on. Eti-
quette is the life of a Spaniard, and often his
death, since every one has heard (the Span-
iards swear it is all a French lie) that Philip
III. was killed rather than violate a
form. He was seated too near the fire, and
although burning, of course as king of Spain
the impropriety of moving himself never en-
tered his head, and when he requested one of
his attendants to do so, none, in the absence
of the proper officer whose duty it was to
superintend the royal chair, ventured to take
that important liberty. In case of sudden
emergencies among her Catholic Majesty's
subjects, unless the family doctor be pre-
sent, any other one, even if called in, gen-
erally declines acting until the regular Escu-
lapius arrives. An English medical friend of
ours saved a Spaniard's life, by chancing to
arrive when the patient, in an apoplectic fit,
was foaming at the mouth and wrestling
with death; all this time a strange doctor
was sitting quietly in the next room smoking
his cigar at the *braser*, the chaffing-dish,
with the women of the family. Our friend
instantly took thirty ounces from the suffer-
er's arm, not one of the Spanish party even
moving from their seats. Thus Apollo pre-
served him! The same medical gentleman
happened to accidentally call on a person
who had an inflammation in the corner
of the eye; on questioning he found that
many consultations had been previously held,
at which no determination was come to un-
til at the last, when sea-bathing was pre-
scribed, with a course of asses' milk and
Chichena snake-broth; our heretical friend,
who lacked the true faith, just touched the
diseased part with caustic. When this
application was reported at the next consul-
tation: the native doctors all crossed them-
selves with horror and amazement, which
was increased when the patient recovered in
a week.

As a general rule at the first visit, they
look as wise as possible, shake their heads
before the women, and always magnify the
complaint, which is a safe proceeding all
over the world, since all physicians can
either kill or cure the patient; in the first
event they get greater credit and reward,
while in the other alternative, the disease,
having been beyond the reach of art, bears
the blame. The *medicos* exhibit consid-
erable ingenuity in prolonging an apparent
necessity for a continuance of their visits.
A common interest induces them to pull to-
gether—a rare exception in Spain—and play
into each other's hands. The family doctor,
whenever appearances will in anywise jus-
tify him, becomes alarmed, and requires a
consultation, a *junta*. Whatever any
Spanish *junta* is in affairs of peace or war
need not be explained; and these are like
the rest, they either do nothing, or what
they do do, is done badly. At these meet-
ings from three to seven *Medicos de apla-*
cacion, consulting physicians, attend, or more,
according to the patient's purse: each goes
to the sick man, feels his pulse, asks him
some questions, and then returns to the next
room to consult, generally allowing the in-
valid the benefit of hearing what passes.
The *Protomedico*, or senior, takes the chair,
and while all are lighting their cigars, the
family doctor opens the case, by stating the
birds, parentage, and history of the patient,
his constitution, the complaint, and the
medicines hitherto prescribed.

The senior next rises, and gives his op-
inion, often speaking for half an hour; the
others follow in their rotation, and then the
Protomedico, like a judge, sums up, going
over each opinion with comments: the usual
terminations are either to confirm the pre-
vious treatment, or make some insignifi-
cant alteration; the only certain thing is to
appoint another consultation for the next day,
for which the fees are heavy, each tak-
ing from three to five dollars. The consul-
tation often lasts many hours, and be-
comes at last a chronic complaint.—For's
Spaniards and their Country.

SPANISH PRESCRIPTIONS.—The prescrip-
tions of these well-dressed gentlemen are
somewhat more old-fashioned than their
coats. Their grand recipe in the first in-
stance is to do nothing beyond taking the
fever and leaving nature alone, or, as the set
phrase has it, *dejar a la naturaleza*. The
young, and whose constitutions are weak,
will under the healing influence of their
kind nurse, Nature, and recover through her
vis medicatrix, which, if not obstructed by
art, every where works wonderful cures.
The *Sangrado* will say that a Spaniard man
or woman is more marvellously made than
a clock, inasmuch as his or her machinery
has a power in itself to regulate its own mo-
tions, and to repair accidents; and there-
fore the watchmaker who is called in, need
not be in a hurry to take it to pieces when
a little giling and cleaning may set all to
rights. The remedies, when the proper
time for their application arrives, are simple,
and are sought for rather among the vege-
tables of the earth's surface than from the
minerals in its bowels. The external re-
cipes consist chiefly of poultices smeared with
lard, applied to the abdomen, sinapisms and
mustard poultices to the feet, fomentations
of marsh mallows or camomile flowers, and
the aid of the curate. The internal reme-
dies, the tisanes, the *Leches de Almonds*,
de Burras, decoctions of rice, and so forth,
succeed each other in such regular order,
that the patient scholar has nothing to do,
but repeat the medical passage in Horace's
"Satires." In no country, however, can all
the sick be always expected to recover even
then, since "*Para todo hay remedio, sino
para la muerte*."—There is a remedy for
everything except death." If by chance
the patient dies, the doctor and the disease
bear the blame. Perhaps the old Iberian
custom was the safest; then the sick were
exposed outside their doors, and the advice

of casual passengers was asked, whose pre-
scriptions were quite as likely to answer as
images, relics, snake-soup, or milk of al-
monds or asses:—

"And, doctor, do you really think
That asses' milk I ought to drink?
It cures myself, I grant, 'tis true,
But then 'tis mother's milk to you."
Many of the prescriptions of Spain are
local, and consist of some particular spring,
some herb, some animal, or some particular
air, or place, or bath is recommended,
which, however, is said to be very dangerous,
unless some resident local *medico* be first
consulted. One example is as good as a
thousand: near Cadix is Chiclana, to which
the faculty invariably transpire those pa-
tients whom they cannot cure, that is, in chronic
complaints, sea-bathing there is prescribed,
with a course of asses' milk; and if that
fail, then a broth made of a long harmless
snake, which abounds in the aromatic wastes
near Barrosa. We have forgotten the gen-
eric name of this valuable reptile of Escula-
pius, one of which our naturalists should
take alive, and either breed from it in the
Regent's Park, or at least investigate his
comparative anatomy with those exquisite
vipers which make, as we have shown, such
delicious pork at Montanhes.—For's
Spaniards and their Country.

DAYS BEFORE BOOKS.—In the old ig-
norant times, before women were readers, the
history was handed down from mother to
daughter, &c., and William of Malmsbury
picked up his history from the time of
Venerable Bede to his time, out of old
songs, for there was no writer in England
from Bede to him. So my nurse had the
history from the Conquest down to Charles
I. in ballad. Before printing, Old Wives'
Tales were ingenious; and since printing
came in fashion, little before the Civil
War, the ordinary sort of people were not
taught to read. Now-a-days, books are
common, and most of the poor people un-
derstand letters; and the many good books
and variety of turns of affairs, have put all
the old fables out of doors. And the di-
vine art of printing and gunpowder have
frightened away Robin Good-fellow and the
Fairies.—Aubrey.

WOMAN.—"As the vine," says Wash-
ington Irving, "which has long twined its
graceful foliage about the oak, and been
lifted by it into sunshine, will, when the
hardy plant is rified by the thunder-bolt,
cling round it with its caressing tendrils,
and bind up its shattered boughs; so it is
beautifully ordained by Providence, that
woman, who is the mere dependent and or-
nament of man, in his happier hours, should
be his stay and solace when smitten with
sudden calamity, winding herself into the
rugged recesses of his nature, tenderly sup-
porting the drooping head, and binding up
the broken heart."

SUNDRED TIES.—It is a painful thing
to think how the purest and dearest tie that
can exist—that which binds the parent to
the child, and the child to the parent—is
doomed to sever by the very course of na-
ture; that a new and vivid emotion will in-
evitably enter the heart of youth—and be-
fore that emotion, how cold and faint seem
all that was held precious before! And
yet, so inextricably blended are happiness
and sorrow on earth, that fortunate, thrice
fortunate, are they who have such ties to
sever.

TIME'S CHANGES.—Nature hath fur-
nished one part of the earth, and man another.
The treasures of time lie high, in wins,
coins, and monuments, scarce below the
roots of some vegetables. Time hath end-
less rarities, and shows of all varieties,
which reveals old things in heaven, makes
new discoveries in earth, and even earth it-
self a discovery. That great antiquity
America